

# SHAKER AND SHAKERESS

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F. W. EVANS,  
EDITOR.

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### THE FIRST SHOT.

ST. LOUIS claims the honor of being the first to shoot a materialized spirit.

We have received three numbers of the *St. Louis Republican*, containing a detailed account of a seance held by W. C. Clark, as medium, but exclusively under the supervision of Henry Timpkins. He had offered the medium \$50 for the privilege of shooting the spirit when it became visible. He did shoot it, with a rifle, as soon as it appeared. The cabinet and all its appurtenances were improvised and arranged by Timpkins and the city reporters, the medium's clothes all changed and himself secured as best they could devise. When the seance ended, he was found just as they left him. The money was paid upon the spot, and no one breathes any suspicion of trick or fraud, except the *Scientific American*, hundreds of miles away in another city and State. It is accepted as one of the most wonderful and unaccountable occurrences of the day—totally inexplicable—except upon the theory of genuine spirit materialization.

Here follows a letter from the medium to the editor of S. & S. and his answer thereto.

ST. LOUIS, August 16, 1875.

ELDER EVANS—Dear Sir:

Inclosed, please find accounts of materialization, through my mediumship. That night, on retiring, I beheld a great light in the center of the room. Out of the light, proceeded a voice, saying, "We have chosen you, as a medium, through and by whom we may be permitted to do great and wonderful works; we wish you to go to Mount Lebanon, for thirty days, and sit with my people, for their development." Thrice, this happened, that night. Next day, about 3 o'clock in the afternoon, while sitting in my room, pondering upon the events of the night, I made up my mind, that if, upon its next appearance, I could overcome the awe with which it inspired me, I would speak and question it. Immediately it was present, but it was long before I dared speak. At last I mustered courage to address it, saying, "Are you a Spirit?" Answer—"Yea." "Whose?" "Mother Ann Lee, I am called by the faithful." "What, the Shakers?" "Yea." "Last night you wished me to go to Mount Lebanon; I, being of the world, they would not be willing to have me sit with them." "Write my desire, and they will be more than anxious to have you in their midst." "You know I am engaged to be married shortly?" "Yea." "Should I go, I would want to take my wife with me." "That is our intention; you would not be perfect, in this our intended development, without her." "Would it be wise, in me, to question what this wondrous work is to be, and how I am to proceed in the matter?" "When there, I will impress you whom to choose to form a Circle, sitting one hour each day." "Am I to sit for manifestations, or materializations, while there?" "Nay, we wish to draw a subtle force from you, to equalize the Circle, through and by whom we will be enabled, with others,

to manifest ourselves to the world, and teach them the way of life." "By others, do you mean of the Shaker persuasion?" "Yea." "Will this take place during my sitting with them?" "Nay." "How soon after?" "You are not permitted to know; it will be after the death of one or more members of the Circle." "Do I understand that you will be enabled to take on the form, and appear to the world, in such manner, that all, who behold you, will, of a surety, know you are a Spirit?" "Yea." "Shall I let my friends know of your appearance to me, and your desires?" "Nay; none but the lady you are about to marry." "Whom, of the Shakers—as I know none of them—shall I apply to?" "Elder Evans." "Shall I write him and let him know of your communication with me?" "That is our desire."

I have delayed writing, until compelled by some unseen force. I now feel relieved.

Please answer this communication, immediately. Address me at this city; also Dubuque, Iowa, as I may be in that city in a few days.

Respectfully yours,  
W. C. Clark.

MT. LEBANON, August 21, 1875.

W. C. CLARK—Esteemed Friend: Your important communication of the 16th instant is at hand. The Papers also received. Of course, the first question that arises is, Who is W. C. Clark? as I am as unknowing of you as you are of me.

To sit, at intervals for thirty days is a long time. A young married couple would be objectionable, if living in "youthful lusts that war against the soul."

We are of the Resurrection Order. Any Spirit, in or out of the body, who sustains not this Order, if presuming or assuming to teach us, we will, without hesitation, reject.

We do not believe every spirit. They must be tried. See 1st John, 4-1.

I do believe in the Law of Materialization, and that it will be developed among the Shakers. I also believe, that in the world, it will be used as a medium through which many, who marry, will be brought to a practical knowledge of the True Order of Nature—Sexual commerce for offspring only. And to a knowledge of true Celibate Order for those who are called into the Kingdom of Heaven upon Earth—the Shaker System.

I see nothing practically objectionable, except the marriage of the mediums, which may be a trap, or snare, to preach marriage to the Shakers, by authority of Spirits. If that be the covert design, we want nothing to do with it.

We do not live as we do, because Ann Lee did so live, nor would we change, should she be materialized and come among us to subvert the doctrine of the Holy Celibate Life and Order that she established.

You are very welcome to visit us, and when you come, we will do as we feel guided by the Spirit of Truth.

F. W. Evans.

### OSKINAWA;

OR TEST OF TRUE MANHOOD AMONG THE  
NORTH AMERICAN INDIANS.

—O—

WHEN a young man of the tribe arrives at manhood, his father speaks to him, on a day when they are alone together in the wigwam, after the following manner:

"My son, the time has come when you

must lay aside your childish toys, together with the thoughts and manners of your childhood and become a man—a man in thought, and a man in feelings and in actions. You must mingle with the elders in council and listen to the words of wisdom spoken by the *Ahkwainze* (wise men) of the tribe.

"Bring all your childish playthings—your bows and arrows with which you amused yourself—and cast them into the fire of the wigwam as an offering to the Great Spirit. Then follow me to the forest. I will build you a *wahkiegun* (house of fasting) in which you must fast many days before the Great Spirit, with your face bowed to the earth. Your face will be painted black, as a token of your childish darkness and ignorance. A cup of water will be placed before you, which will be your only refreshment during your many days of fast. If you persevere, my son, the Great Spirit will surely look down upon you from the windows of his house in the sky, and you must listen to his voice. Do not reject the words of the Great Spirit! Open your ears to them! As the little birds in their nests lift up their heads and open their mouths to receive food from the parent bird, so do you, my son, open your ears to receive the words of the Great Spirit. He will teach you to be wise in speech, when you take your seat in the assembly of the elders. He will give you wisdom, so that even the ancient men of the tribe will bow their heads before you. He will also give you wisdom in hunting the wild beasts of the forest. He will show you the beast of prey that is to be your *totame* (family name, or badge), of which you will be a mighty hunter before *Keja Manito*—the Great Spirit."

The son does as his father commands him. He follows him to the forest. His father constructs a wigwam for fasting. He places in it a cup of water, paints the face of his son black, lays him on his face on the floor of the wigwam, and leaves him to the direction of the Great Spirit.

The son remains in this attitude fasting for many days, praying to the Great Spirit for wisdom and strength to endure to the end of his fast. Many days pass over—some have said they have fasted eight or nine days before the Great Spirit spoke to them from his window toward the south. He tells him wherein he shall excel, gives him words of wisdom to speak by the council fire of the chiefs and elders, reveals to him his *totame*, and speaks to him words of strength and courage.

The young man arises, returns to his father's wigwam, washes the black paint from his face, and paints it white—an emblem of purity and truth. His mother sets meat before him. He eats and refreshes himself from the effects of his fast. He then arises, goes into the forest and cuts for himself a bow and arrows from a tree to which he has been directed, during his fast, by the Great Spirit. He returns to the wigwam, arms himself with his bow and quiver of arrows, and with his father's blessing, starts off in pursuit of the animal which has been shown him by the Great Spirit. He travels until he has found it. He may have trackless miles of wilderness to pass over, and cross broad rivers and streams, and climb steep precipices, and dig through tangled thickets—still he must not flinch. He must pursue his way until he has found and captured the animal that has been shown him in his dreams. He discovers it—his arrow does not miss—it is the gift of the

Great Spirit; he takes it on his back and bears it—a part or whole—to his father's wigwam.

A feast is prepared, the old men of the tribe are called in, the victor's song is sung, and they worship in the dance before the Great Spirit.

From that day he is no longer a boy, with childish thoughts and actions, but calm and sedate, with firm and steadfast step, he walks erect, with his face upward, for he has spoken and conversed with the Great Spirit. He forsakes all his former vain and frivolous companions, and mingles with the wise men of the tribe. He listens to their words of wisdom, treasures them in his heart and shapes his course by them, and so becomes a useful man in his tribe, and after death crosses the spirit prairie and the great river in safety, and finds repose in the Land of Souls.

Granville T. Sproat, Canaan, N. Y.

### THE GOSPEL OF COMMON SENSE.

A PHILOSOPHER has asserted that some people have *six* senses—adding to the five generally known—*common sense*. I am the happier for the realization of living in an age when so many may be truly complimented as having in possession this additional faculty, and for finding its influence so weighty, in deciding the correctness or folly of their theology. Ours is an age when people are too intelligent to be satisfied with a theological deduction, because somebody says it is so; and unless it be agreeable to science, to which theology is handmaiden, and unless it will bear the criticism of the gospel of common sense, it is soon rejected.

The gospel of common sense looks upon Jesus as a lineal descendant of perfected Judaism—his mission, the time being ripe, being a progressive evolution into higher life. These admitted, the gospel of common sense questions the propriety of professional Christians adhering to certain practices of the Jews, neglecting almost entirely the superior principles of him whose name they assume. The Jews practiced marriage for reproduction only, this being regulated by law. They were permitted by the same good law to hold private property, except upon their occasional sabbaths, for forty-nine years, when they must begin over again, their landed possessions reverting to the original owners. War, and retaliation, equal to an injury done, were among their other privileges. The prominent advances of Christianity were made upon these principles, which were righteous, in Judaism. Instead of marriage and its consequences, Jesus lived and taught celibacy; and the gospel of common sense asks, how many Christian followers has he in this? Instead of the righteous reproductions of Judaism, Jesus invites to "sow to the spirit," and, with him, join the children of resurrection, who have risen out of the generative sphere into practices quite superior. Jesus taught and practiced community of goods—common property—and the gospel of common sense is surprised that Christians in name are not more generally practical in this respect; but that they rather imitate the Jews, and poorly at that, by miserable families and private property, having no sabbaths upon which to feed the poor, free their slaves, rest their land, forgive their debtors; but abolishing all these, claim as a right, the possession of the land and debtors as *mine* forever! At all of this retrogression, the gospel of common sense is greatly astonished! Jesus taught non-resistance—peace, love and good will to all, friends and enemies. He was particularly impressive in the prayer he taught, and the sermon on Mount Beatitudes, that his followers should exceed the Jews, by forgiveness of their enemies. Now, the gospel of common sense is astounded, that professedly Christian soldiers torture and kill, not only their enemies, but friends, who have never wronged them, nor given offense! It objects to Christian soldiers carrying guns, bayonets and swords, with which to forgive their enemies. It objects to the impropriety of so-called Christian governments placing the Lord's Prayer and sermon on the mount in the knapsacks, while they

refuse their enemies forgiveness until after they have killed them! There are many other things the gospel of common sense would say to professedly Christian people, could they bear them. But I hope these allusions will cause a halt for reflection upon and comparison between the Christian professions of today, the Christian practices of Pentecostal times, and the adherents of all faithful followers of Jesus, practicing THE GOSPEL OF COMMON SENSE.

BERLIN, N. J., August 18, 1875.

DEAR FRIEND EVANS:

A great deal is being said and done in preparation for the Centennial Exhibition to be held, next year, in Philadelphia. Probably a great deal of improvement, in the Arts and Sciences, in the last century, will be shown. But how much advancement, in honesty, justice and practical righteousness, is another question.

As the war of the Revolution, which resulted in our separation from the mother country, was a protest against taxation without representation, how can we celebrate the event without blushing, while half our population are as much slaves to the other half, as were the Colonies to the mother country?

I do not believe in voting. If humanity ever attain to a higher state of society, we will have a different—a better government, in which there will be neither vote, sword, nor gun. So long as our Government is founded on the vote, it seems a mockery to celebrate what we call *Independence*, while the Feminine Half of our population are classed with idiots and imbeciles. How can we hold a celebration, without shame, while our Government is robbing the Red Men of their lands, and hunting them like wild beasts?

The leaders of the Centennial movement want to have the Indians represented there. Will they not blush when foreigners ask, what has become of the millions of Indians who once owned and inhabited this fair land, and inquire how the scattered remnants of that race are now situated, and how treated by our Government?

On the subject of peace: A whole century of boasted improvement, and our nation in debt more than two thousand millions, for a war among ourselves; with an army and navy, costing from sixty to a hundred millions per annum, in time of peace—except a chronic war with the remnants of ruined red men!

If the leaders of the Centennial movement want honor, let them assemble, as did the Revolutionary Fathers, in Independence Hall, and issue a new Proclamation. Let them proclaim that *Women* of the United States are entitled to all the Rights and Privileges of *CITIZENS*; let them declare that henceforth the Indian Race shall be treated as *Brothers* and *Sisters*—not as wild-beasts; and let them Proclaim, as with the Trump of Gabriel, to all the World and the rest of mankind, that *This Nation* shall never engage in *War*—that swords shall be beaten into plowshares, and spears into pruning hooks—and that the people shall learn war no more.

If they will send forth a Proclamation like this, in the true and living spirit of him who, eighteen hundred years ago, on a certain mount, preached *Truth, Justice and Peace*, then may they hold a Centennial, in which all good Men and ANGELS can rejoice. A Centennial, any thing short of such *Proclamation*, should end in shame and disgrace.

A Friend to all,

J. Hacker.

### CINCINNATI CONVENTION.

THIS is a primary meeting of public men and women, to consult together upon a plan of reorganization of the Civil Government that shall do justice to all the members of the body politic—a plan that will carry out, more perfectly, the intentions and principles of Jefferson, Franklin, Paine, and their coadjutors.

The Revolutionary Fathers were inspired and raised up to lay the foundation of a Civil Government that should eventually effect a complete separation of Church and State.

God put it into their hearts to hate, without exception, all existing theologies.

In our own time, Lincoln and his followers; Horace H. Day, the famous India Rubber man; Gerrit Smith; G. H. Evans, the originator of the Land Reform movement, who wrote "*Vote Yourself a Farm*," and published papers and books to the end of his life, advocating the Inalienable Rights of Man and Woman, the Owens and their compeers, were also, by the same Spirit, inspired and raised up, to progress and perfect the Civil Government—this being the *New Earth*, even as the Spiritual—Shaker Order—is the *New Heavens*, whose founders were inspired and raised up simultaneously with the founders of the American Government. They were cotermporaries, and the two Orders have hitherto run parallel toward the final goal—a true Natural Order and a true Spiritual Order.

The highest kind of inspiration is that which takes hold of the affections and understanding of the mediums, leading them to consecrate their lives, fortunes and sacred honors, to the cause of Humanity, as the purest worship of God.

The monopolizing, fighting, marrying Christians, call these inspired souls—these Saints—in the Natural Order, *Infidels*; and in the Spiritual Order, *Fanatics*.

An *Infidel* is a person false to profession. Not so were the skeptical Revolutionary Fathers, nor the equally skeptical Lincoln, who emancipated the slaves of this *Free Republic*. That whole class, the first of whom founded, and the last of whom are progressing the American Government, have made the term *Infidel* an honorable appellation, as the Shakers have redeemed the word *Fanatic*, by Successful Communism. Fanatic means excessive enthusiasm upon religious subjects, extravagant notions, strange motions and extraordinary vehemence in religious worship. Among Shakers, these have ultimately in practically shaking off many of the lusts of the flesh and mind that still infest Christendom. Our writers put *anti* before *such* Christians, and prove, from their history, that it is well put.

Shall we Shakers condemn the Skeptics to anti-Christianity for following our example?

From the standpoint of English Law, much progress has been made by the American Government.

1st. The Public Lands have been proclaimed the common inheritance of Humanity. The People have "Voted themselves a Farm." Any person, of any race or nation, may become an American, and have a home.

2d. Under the Homestead Law, any Citizen can protect a homestead against creditors.

3d. Imprisonment, for debt, is abolished in most of the States.

4th. Woman's Rights in property are secured in part. Her right, as citizen, is not fully secured. Man does the voting, makes and executes the laws—holding woman in barbaric thralldom. In the marriage relation, she has not control of her own person. And "Land Limitation" is yet in the future.

5th. Chattel Slavery is abolished; but War, the root of slavery, is not yet abrogated.

6th. Church and State are partially separated, and liberty of conscience exists, nominally. Theology is still recognized by law—Chaplains in Legislature, Army and Navy, and Bibles in Public Schools—Debts are not yet illegal—Paper Money exists; even a paper house might do good service, until you really need a house.

7th. Privateering on the High Seas, in time of war, is extinct.

Spiritualism, as a force, by which alone the above-named "plagues of Babylon"—Christendom—can be removed, is not yet officially recognized.

In the Cincinnati Convention of original thinkers, individuals, with a mission, can fulfill their mission in a quiet, unostentatious manner. They attend, not as delegates; they represent themselves only—a private assembly.

What meeting could a Believer attend, with a probability of doing more good, in so short a time? The originators of the movement, finding more of their principles in practical operation in the Shaker Order, than elsewhere,



asked me to attend, and to nominate some fifteen or twenty others, in different States. How shall the Law go forth, from Zion, to the Natural Order, and the Word of the Lord from Jerusalem? Daniel legislated for the great Babylonian Empire. Why cannot God raise up Daniels—Prophets—in our day? Are not all the Children of Zion Prophets? The Testimony of Jesus is the Spirit of Prophecy.

#### ARIST CRACY OF THE HOD.

THIS is the best country in the world for men who earn their living by manual labor. This is for all of us a subject of congratulation and pride. The majority must in every civilized community be employed in this way, and the political system which best secures their welfare, other things being equal, may be regarded as best adapted to the wants of modern society. There are men who would prefer to make their living in some other way, and find it very difficult.

A lawyer advertised the other day for a clerk, requesting applicants to state age, acquirements and qualifications. He received in one day over one hundred replies to his advertisement, from men of 20 to 30 years of age, all of whom wrote fair hands, some excellent; all were acquainted with the routine business of a law office; some were attorneys already admitted to practice, graduates of colleges and universities, and in several instances the applicants were also accomplished stenographers. *These men asked salaries of from eight to fifteen dollars a week, less than the strikers in front of our building were demanding for eight hours a day of the mere labor of their hands, requiring no intelligence whatever.*

It ought to be known everywhere, throughout the country, wherever there are young men hesitating whether they will trust to their hands or their brains for a living, that at this hour, in New York, educated men are demanding the highest and most arduous kind of clerical work at wages which a hod-carrier scorns. The men of education have no organization, no unions which will support them in idleness. They must work or go hungry, and their labor will therefore bring only what employers find it profitable to give. It is an awkward argument to present to the advocates of compulsory education, to show them that learning to read and write drives a man into less lucrative work than carrying the hod.—*N. Y. Tribune.*

#### LAW.

THE Law was holy, just and true. What Law? The Law of *Physiology*—through obedience to which, the God of Israel promised his people that he would take all sickness away from the midst of them.

The Statutes and Ordinances of Moses were given, because of the hardness of men's hearts, being a compromise, between the primary Eternal Law of Right, and the existing habits of the People called Jews—descendants of Abraham.

If it be asked, How could God thus condescend to humanity?—the answer is. Their God was a Tutelar Deity—was God, to them, as Moses was God to Pharaoh. He, it was, who gave the people their request, which sent leanness into their souls—who gave them laws that were not good, and statutes, whereby they should not forever live. "Behold the day cometh that I will make a new covenant with the house of Israel, saith the Lord. Not according to the covenant I made with them when I brought them out of the land of Egypt."

There was a discrepancy between the primary law, and the law in use. It was the penal law that Jesus was the end of—not the original, everlasting Law of God, which is forever operative in the elements of which all human beings are composed. Of this Law, Jesus said, "Think not that I am come

to destroy the Law, but to fulfill it—for I say unto you, that Heaven and Earth shall pass away, before one jot or tittle of Law shall fail,"—the Law that was holy, just and true and good.

#### THE CURSE OF TOO MUCH PROSPERITY.

THE Springfield Republican ascribes all the troubles which have lately come upon the North Hadley farmers to the curse of tobacco growing. The quick and profitable sales of the best tobacco crops induced these farmers, as well as those in the other valley towns, to discount the future, and accordingly paper was freely given and freely indorsed. The failure of one therefore brought disaster to others. The first to go under was H. C. & A. P. Russell for about \$31,000; then S. S. Hibbard followed with liabilities amounting to about \$20,000 and E. P. Hubbard for \$30,000. Thaddeus Smith failed for \$100,000, and his estate is to be sold at auction on the fifth of June. H. C. Comins, President of the Hampshire Agricultural Society, is in the list, and his property has been attached for indorsing Francis Smith's paper, who is also in trouble. L. W. Hibbard's mortgage has been foreclosed, and his place sold. Henry E. Smith will soon be a bankrupt with \$30,000 liabilities; the father of the bankrupt Russells will go down in a few days with liabilities for about \$35,000 and about \$15,000 assets. Edson Martin's creditors have compromised for 50 cents on a dollar. The community is greatly prostrated by this succession of business failures among the leading men in the place. All the bankrupts were principally tobacco growers.

#### DR. MILLER'S LETTER.

DEAR FATHER EVANS:

I have just returned from an eleven days' visit at the Eddys'. I attended about thirty seances. William went into a new cabinet, placed on the other side of the platform, and on the opposite side of the chimney from the old one. His manifestations were just as good. Saw ten different spirits come out the first night from the new cabinet, one about three feet high and one six feet four inches; all had different costumes on. This settles the question as to confederates. One night he gave me permission to examine his person before he left the platform, which I did thoroughly, even to boots, socks, shirt, wallet and tobacco pouch. That settles the question of his personating these parties by means of masks and wardrobes.

Mrs. Huntoon, a sister of the Eddys, is the best test medium I ever saw. I attended ten of her seances. She shows two and three different spirit forms while she is sitting where the spectators can see her. Your own personal friends, whom you recognize, come to you through her. I shook hands with four spirits in one night. I saw six spirits of my friends in one evening. My own brother showed himself to me, I think fifty times, while I was there, and several times in full form. One night he came out and turned himself around twice for me to view him. The spirits will tune a violin and play tunes at your request, sing songs in chorus of three or four voices, and will talk in audible voices, while the medium is in plain sight of the audience. If she had a cabinet arranged, she could show forty or fifty or more at once, she thinks. We saw as many as four at a time. It is simply momentary, what is seen at this medium's seances. I believe we shall soon get such control of these spirits, that they will do any thing we want them to do. This medium is the one who performed most of the remarkable tests described in Olcott's book as occurring through the brothers; yet Olcott did not mention her name in the book. Her brothers, they say, are jealous of her, and prevent people from going to her seances. If that is so, they will find they are making a grand mistake, for the public will soon leave them and go to her.

There is a good time coming. It won't be long.

For spirit voices are sounding here; Prepare to greet them, the millennium is near.

E. P. Miller, Bath Hotel,  
39 and 41 W. 23th st., New York.

So long as an Organization is possessed of Leaders, who can gather and assimilate Men and Women, who are their superiors, the Organization will prosper. But, when the Leaders can only gather persons, who are their inferiors, the end of the Organization is the time it takes to die.

#### REPORT OF CINCINNATI CONVENTION.

INVITATIONS had been sent to many persons, and about two hundred responded by signing the acceptance and receiving tickets of admission. Not all came, but it was really a treat to meet with those who did assemble from such divergent points and immense distances. To not a few of them it was a heavy tax upon their resources. Nearly all the States were represented. Upon assembling at the Hall, it was soon apparent that persons inimical to the objects of the Convention—human rights—were in our midst. They were agents of Political Parties who had signed no acceptance nor received tickets of admission. They had crept in unawares, bent upon mischief.

In the evening a meeting was called at another place from which interlopers were excluded. There were both male and female members in the Conference. We had a satisfactory time. The primary ideas that I think will be embodied in a reorganized Civil Government, were stated, discussed and accepted as planks in the New Platform. Who are Citizens? was the first point settled. Are they all men—all women—or are they ALL HUMAN BEINGS? Having ascertained who are Citizens, the next question was, What inherent rights do they possess that should be inalienable? Air, Water, Land—All things needful to human existence, and to render that existence a blessing, was the conclusion arrived at. These are not property, and should not be bought and sold forever. What is property in the New Earth? came next in order. Property is the result of labor upon the natural elements. It is transferable from citizen to citizen forever.

Agreement was reached that no Laws for the collection of debts should be enacted. All debts should be debts of honor, these being uniformly most collectible. Public debts will be voted public wrongs, to be duly repudiated, inasmuch as no existing generation has a right to enslave its successors by mortgaging their patrimony and resources. Let Private and Public pay as they go and owe no man any thing but Love and good will. This will be a means of rendering War impracticable, averting its waste, expense and demoralization. Thus would Slavery and Poverty soon become things of the past. Hygienic and physiologic reforms would correct the errors of generation, in the New Earth, and banish from the New Heavens sickness and disease, therein there should be no more pain.

The second day of the external Convention was spent by those who took part in it, contending with the politicians who had come to capture them. Again, in the evening, we held another meeting of the Conference proper. It was a full meeting; highly interesting; addressed by different speakers—the writer occupying over an hour. There was a noble band of earnest souls in harmony and agreement with the views, ideas and principles presented. The conference lasted until near midnight, and the members parted with mutual gratulations.

Seed was sown that will be fruitful in the future.

MAN can have a proprietary right only in that which he either creates, i. e., makes, or causes to be by his own power; or in what he purchases or receives in a gift through direct and legitimate channels from the first or real owner. Man, therefore, has a legitimate right to the private and sole ownership of houses, furniture, ships, clothing, &c., in short, every manufactured article; but earth, water, and air, are the creations of God only, and no man is able to show charter or deed of gift or purchase from God of a single acre of land, mile of ocean, lake or river, nor a cubic inch of the air we breathe. Use and wont can never sanctify wrong, and our present private ownership of land is just as equitable and no more so than the old British tax upon daylight. John Finlay.

J. M. PREBLE's book of *Travels Around the World* is the first volume of this character that does justice to Brahmins, Buddhists, Parsees and other religionists commonly called "Heathens." He pronounces the morality of the orientals superior to that of Christian nations, and proves it. Drunken Mahomedans are unknown. Human life is safer in Canton, Calcutta, Bombay, and Cairo, than in New York or Chicago. Some of the dervish orders in Mahomedan countries are celibates. The Spiritualism of the Chinese, Hindoos and men of the South Sea Islands is fully described. The work is published at the *Banner of Light* office, Boston, Mass.

#### SOUL FREEDOM.

As rolled the mighty river of humanity,  
On toward its goal—the ocean of eternity,  
I heard a cry, from hearts worn with earth's  
vanity  
Exclaim "Oh Heaven! (if such there be) our earn-  
est plea  
"Is for a knowledge and the power of liberty."  
"Not liberty from selfish independence grown,  
"Nor freedom shown to galley serfs and slaves  
alone—  
"Not liberty that knows no law—where passions  
reign;  
"Nor that corrupt freedom which human hearts  
bemoan;  
"But that victorious liberty, to sin unknown."  
And then I pondered:  
From pride, from lust and war, the human heart  
made free,  
Thence God alone is served with angel purity.  
What earthly love and lust-enlaved, humanity  
May sing, Divinest love has saved, by Liberty—  
By freedom of the soul from all iniquity.  
And, as the glorious emblem of civil liberty  
Soars far beyond the clouds, in ether's azure sea;  
So may the chastened beings of blest humanity  
Rise to those holler realms where angel min-  
strelsy  
Joy in the light and growth and power of liberty.  
G. A. Lomas, Watervliet, N. Y.

#### HEALTH AND DISEASE.

THERE is no one thing that causes so much pain, poverty and distress as bad living and bad doctoring. Learned philanthropists are now consenting that health reform is the basis of all other reforms. We must insist that physicians should begin to preserve health rather than drug to restore it. It is strange that so many have an idea that they can do the latter, but not the former. They can make one well, but cannot keep one so, reversing the common sense maxim that "an ounce of prevention is worth a pound of cure." Strange, that the skill which puts the body in order might not prevent the disorder. Is it not easier to keep the road, than to find it after losing it? Is it wise to let our children contract vices, that we may use our skill to return them to their lost virtues? Is it not easier to keep ten men sober than to reform one drunkard? So must it be as to health. Far easier and far safer for doctors to study, to practice, to teach hygiene—to have all their patrons live in accordance with the laws of health—than to dose them into health when sick? Why not do as one of the kings of China—give the physician a certain sum for every day the family were kept in good health, but nothing for the days this inestimable blessing was lost? Under such an engagement the physician should have control of the diet and other sanitary regulations, which would be far easier, happier and less expensive than his too often vain effort to kill disease with poisonous drugs. Besides, let it be well understood and never forgotten, that disease is the remedial effort of nature to right a wrong; the noble defense against a vile attack; the courageous, loyal rally to dislodge a dangerous foe. For instance, put snuff in the nose, which will be the foe, and the sneeze which follows to expel it is the disease; put the same weed in the mouth, and the saliva flows to wash it out, and, if held in the mouth for the first time, nausea and vomiting are reinforcements to expel the enemy. Swallow indigestible food upon a weak stomach, and the disease of throwing it back comes as a relief. These instances, be assured, soundly illustrate the friendly action of our system against our injuries. The cause of the disease is a foe to be removed—the disease itself, a friend, never to be fought, but always favored. Happily, however, with ordinary caution, a man becomes his own-physician. He has but to keep a careful watch over his desires, and restrain the promptings of passions always struggling to be free from the fetters imposed by common sense; to keep the system in a healthy condition, and conform to the hygienic laws which mark the boundaries of health and disease, and he has a certain immunity from pain and suffering.

#### SEA OF GLASS.

To stand upon a sea of glass, is to become a new creature, dwelling in light.

The natural man and woman are one thing in another, having an outside and an inside.

The heart, of such, is deceitful above all things, and desperately wicked. Why? Because their inmost thought, imagination and feeling—their own selfhood—are distinct from their outward, whether by looks, dress, walk, or speech. "The poison of asps is under their tongues. With their lips they use deceit." They are not what they seem to be—claim to be.—Life, with them, is a falsehood. It begins with the boy and girl. The sphere of childhood has its under current of craft and finesse—its secrets. Anon, as young men and women, they have a little world of their own; from which the old folks—parents, guardians, seniors,—are carefully excluded. Knowledge—useful information—which might have been imparted, at the proper season; was withheld. That dependence, of the younger, upon the elder, and the confidence created, by a gradual impartation of practical truth, are not sustained.

The love, of the boy, for mother, of the girl, for the father, is, in nature, transferred to wife and husband. It should be normal. Then, when called to forsake all natural relations, for "Christ's sake and the Gospel," the transfer of affections would be possible, the yoke easy and the burden light.

#### FINGER-MARKS.

A SHORT time since, a gentleman employed a mason to do some work for him, and, among other things, to "thin-whiten" the walls of one of his chambers. This thin whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau, standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on a pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason, with his wet hands, had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that ever any one would know it. The "thin-whitening" which happened to be on his hands did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness.

Children, beware of evil thoughts and deeds. They leave their finger-marks, which will one day be revealed. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad stains on your character. And so it is with all sin. It defiles the soul. It betrays those who engage in it, by the marks it makes on them.

These marks may be almost, if not quite, invisible at first. But, even if they should not be seen during any of our days on earth (which is not at all likely), yet there is a day coming in which every sin will be made manifest.—*Ex.*

THEODORE PARKER—one of the most fearless thinkers of the age—is reported as saying: "There is not now a path, where men walk with ease and safety, which has not been worn smooth, from craggy rock, by the bare and bleeding feet of martyrs."

Such has been the method of all human progress. And such it always must be. As humanity has not yet ascended to the top of the hill, there remains still abundant field for the exercise of that laudable ambition which prompts noble souls to devote themselves to the cause of humanity. Whoever, in this age of the world, devotes him, or herself, uncompromisingly to a life of virtue and usefulness, is no less a martyr—than they, who in more barbarous ages, went to the stake, or the chopping block. *E. M.*

#### HOW OFTEN MAY WE EAT?

It has been demonstrated that, at certain intervals, when food is received in the stomach, gastric juice is secreted to digest it, and that no more gastric juice is secreted than is required for the digestion of the proper quantity of food.

If a person eats twice or thrice a day, at regular periods, the gastric juice is secreted by the stomach to digest the food it has received. If, while the food is being digested, more food is introduced into the stomach, digestion, in relation to the food already in the stomach, is arrested. For instance: a person takes, in the morning, a piece of bread and several potatoes; now, it will take about three hours for the stomach to dispose of that food. Suppose the person, about an hour after eating this food, takes a piece of bread and an apple or two; what would happen? The digestion that was going on in the stomach would immediately stop, and not be resumed until the food that was received last was brought into the condition of the first. Suppose he took food every hour, what would be the consequence? The stomach would become prematurely worn out, and could do nothing perfectly—working all the time without rest. But if the person possessed a good constitution and a large amount of vital power, he would not feel, at first, this drain upon his system, but sooner or later he would have to pay the penalty of outraged nature. Some persons have an enormous amount of vitality—good constitutions. It is said of these persons nothing hurts them; they can eat and drink any thing with impunity. This is a fatal mistake.

*Science of Health.*

THE grasshopper plague in the West has directed attention to the terrible waste and destruction of game that used to be so abundant in the country now afflicted with insects. Formerly, when grouse, quail and other insectivorous game birds were abundant on the prairies, people never heard of grasshopper plagues. They have only been known since the people of the West have indulged in wanton destruction of the birds, so that they might make money by selling their carcasses to the eastern markets. To such a degree has this business been carried on that of late years dealers have been offered high prices for quab-grouse, as a dainty, and the young birds have thus been slain before they had done their part in replenishing the earth. Once the prairies used to be covered with luxuriant vegetation, in which were myriads of grouse; and nobody ever heard then of grasshoppers eating up the prairie grass. The birds had the advantage over them, and ate them up before they got time to lay waste an acre. The birds have now been destroyed or driven away to remote and unoccupied territory, where, of course, they will again be pursued by the gunners, unless the western legislators pass laws by which the destruction of the birds may be prevented and their increase be promoted. The grasshopper is just as dainty to the grouse and the quail as is the measuring worm to the English sparrow, and the way to abolish the annual plague of the grasshopper is to prevent the destruction of all such birds by legally punishing their destroyers.

#### TIME DEVOTED TO MEALS.

DR. DERRY states that the average time occupied in the process of taking food by the people of Massachusetts does not exceed from twelve to fifteen minutes for each meal. Such haste is injurious to health for many reasons. The process of digestion begins in the mouth with the action of the teeth, and through excitement of the salivary glands by the presence of food. Unless saliva is abundantly mingled with the latter, the first act of digestion is obstructed and nature's plan is changed. The fluid not only lubricates, but acts chemically in the mouth, if a reasonable time is given it, upon all the starchy elements which make up the great bulk of what we eat. Eating in haste a great deal of air is swallowed. Air is to a certain extent always entangled in the saliva and assists digestion, but when "wade" of food succeeds each other very rapidly, they act like pistons in the tube leading from the back of the throat, and drive before and between them into the stomach such amounts of air as to distend that organ and impede its functions. Another evil of eating in this way is that the masses of food, imperfectly mixed with saliva, become impacted in the esophagus, checking its muscular action, which is obviously intended to propel one piece at a time. The embarrassment is overcome by taking at one gulp as much fluid as the mouth can hold, thus distending the elastic tube and washing the obstructed food into the stomach. All this is unnatural, and can hardly fail to work mischief.

#### SHAKERS.

THE Shakers' church was overcrowded Sunday, when Elder Lomas delivered one of his best discourses—upon "True Freedom"—reviewing the various governments, and the growth of liberty today in America. He said "Washington was a father, as Lincoln was a saviour to his country; but back of each was a power that has fathered and saved our loved country, and this will continue so to do while the spirit of our constitution remains in force, and church and state are kept forever apart." At the close he delivered an original poem.—*Albany Evening Times.*



## SHAKERESS.

A. DOOLITTLE, EDITRESS.

ON the first of September, the junior Order of Believers at Mt. Lebanon held their annual social gathering in a beautiful pine grove in Canada. It was a lovely day, replete with social, intellectual and soul enjoyment. We present to the readers of our periodical an interlocutory discourse in verse, written for the occasion by Cecelia Devyr, Ann Offord, Martha J. Anderson, Charlotte Byrdsall, Melissa Soule, Margaret Cleveland, Catharine Allen, and Elvah Collins, and read from memory. We hope it will be accepted.

On account of its length, we shall be under the necessity of dividing it between the November and December numbers of the SHAKERESS:

## PROGRESSION.

CECELIA:

I have a word which I would like to speak;  
But now I fear my accents may grow weak,  
And that you all may not distinctly hear;  
However, I will try to make them clear.  
I once in vision sought this hallowed land,  
And here I found a happy sister band;  
They held communion, serious, glad and free,  
But every sentence was in poetry.  
I really think they felt just like the Spring,  
When she has hid beneath her dewy wing  
A wondrous gift of perfume, buds and flowers,  
Which she assumes to scatter wide in showers.  
Their names are — Martha: — but I won't recall,  
If we find her I know we'll find them all;  
They gather round her like a flock of doves;  
And she in turn each one with fervor loves.  
They are the daughters of a noble race;  
Perhaps their record you would like to trace;  
But here they are, the mystic number seven: —  
Come, sisters, come and speak of earth and heaven.

MARTHA:

The subject in its vastness truly awes,  
And yet its contemplation gives delight,  
We see the workings of Progression's laws,  
And hear the voice that said "Let there be light."  
The fine and subtle laws of Alchemy  
A secret power of transmutation hold,  
Touch with refining sensibility,  
And bring to light each hidden grain of gold.  
Thus, from earth's basis to ethereal spheres,  
In pure atomic substance wisely planned,  
More sublimated each degree appears,  
That forms successive kingdoms, high and grand.  
Life's occult forces work with magic skill,  
To build anew, 'till earth and heaven shall blend,  
Eternal laws of progress to fulfill,  
In chain of being that shall never end.  
Mark the material forms that round us rise!  
They reach their zenith, yield to blight and death;  
But spirit hath a growth that never dies!  
'Tis life of all that lives, and ceaseless breath;  
'Tis spiritual force that guides the suns  
And worlds that fill immensity of space!  
Electric fluid through each atom runs,  
That evolution gives a form and place.  
Man — crowning point of the created whole —  
The impress of his Maker's image wears;  
This microcosm — body, spirit, soul —  
Resemblance to creation fully bears,  
Each special phase of being, here combined.  
The soul and sentiment of every thing,  
Is germinal — within the immortal mind —  
That yet shall blossom in eternal spring.  
By wisdom placed within this rudimental sphere,  
To give his noble powers unfoldment free,  
His childhood state brings teachers, year by year,  
Who spread for him the chart of destiny;  
He reads and thinks, he learns and understands,  
Aspires still further with a yearning hope,  
And lo! his God-like soul expands,  
And ever fruitful fields before him ope.  
'Tis life progressive, ever on and on,  
A glorious resurrection day by day;  
'Tis step by step, and starry summits won,  
That mark our ever upward, onward way.

MELISSA:

Ann has a thought — I read it in her eyes,  
For when I smile she looks so grave and wise —  
So, I insist, that she shall spread it out,  
And let us know just what it is about.

ANN:

My thoughts have turned with sympathy  
To Mother and her band;  
I see them in their humble home  
In old Oppression's land.  
They had to keep a light within,  
Though all around was dark,  
To war with each Egyptian sin,  
To build and bear the Ark.  
They had their own strong human hearts  
To conquer and subdue,  
They had to find the way of life  
And prove the Gospel true.  
Although their numbers were but few,  
Their faith in God was strong,  
That He could carry on his work

And lead their souls along.  
Though in a land where church and state  
Had ever been combined,  
Nor freedom to the liberalists  
As yet had been assigned,  
Still, on the God of truth they felt  
Their hearts could trusting lean;  
This gave them courage to endure  
Each dark and adverse scene.

MELISSA:

Yea, they were faithful to the power  
That will redemption work,  
They had no dread of clouds that lower,  
Or foes that hidden lurk.  
'Tis thus, dispelling doubts and fears  
Progression finds her way,  
And pauses not mid wreck of years  
To count her glorious away.  
But on, still on, new pathways ope  
Through meads and trackless wilds,  
Her magic touch inspires new hope,  
The earth with blessing smiles.  
She waves her sceptre — Science yields  
To the electric flow;  
Knowledge o'ersteps the nations' fields,  
And they its glory know.  
Old superstitions fade away,  
Like wreaths of mist at eve,  
No more need dark'ning sophistry  
The human mind deceive.  
Like clouds of death before the sun,  
Fell ignorance takes her flight,  
For education's beams have won  
Their way through error's night.  
In vain has persecution sought  
To chain, with iron hand,  
The power that has so dearly bought  
The claims of freedom's land.  
It presses through the tide of thought,  
And stems the current wrong;  
Untold achievements it has wrought  
Where tyranny was strong.

ELVAH:

In speaking of progression up through the ages  
past,  
Can we not some reflection upon home record  
cast?  
The trees, the rocks, the houses and all have  
passed through change,  
And in their latest beauty most happily we range.

MARGARET:

Broad the field of thought and action,  
We must labor there to find  
Buried stores of useful knowledge,  
That would elevate the mind.  
O, I feel my soul is lifted  
By the work that is for me,  
From the trivial and the selfish  
I would set my spirit free.  
If life's labors seem defeated —  
No success their efforts crown —  
Was it not the same with ancients?  
Bear they not this story down?  
Rising, falling — falling, rising —  
Marks the journey here below;  
But the end will be triumphant,  
And the vict'ry we will know.

CHARLOTTE:

Stern repetition's stamped on history's page,  
Truth hidden but to brighter, brighter glow;  
Each generation finds anew the thorny age,  
And learns that life, in its mysterious flow,  
Gives strength unto the lowly and the sage.  
The scorn of world that hath but little charity,  
The desolations of the soul's retreat,  
The voice that cries, From sin I am not free,  
And hearts that tyranny of home must meet —  
Foresadow dimly of eternal liberty.  
But, still expanding, there is joy and hope,  
And knowledge often doth unfold her leaves,  
While science and religion ever to us ope.  
The higher lesson that each one receives,  
E'er left in error's wilds to lonely grope.  
Thus, on and on, as poets oft have told,  
Progression has a place in every age;  
Her glories in the past and present hold  
Their rightful claims upon time's busy stage,  
With strength unwavering that cannot grow old.  
And, from experience past, our spirits learn  
That self-denial is the only guide,  
And they, who frailly from this safeguard turn,  
Are like the wanderers with no place to hide,  
No welcome port where friendly beacons burn;  
For faith, that 'mid the tide and storm is strong,  
Is like the life-boat on the ocean cast  
That buoys and bears the traveller along,  
Unto a home that evermore will last,  
Where swells the chorus of the victor's song.

CATHARINE:

Over history's leaves we have backward glanced,  
And learned of primitive time,  
How material things through growth advanced,  
'Till touched by the soul divine.  
How the pulse of Almighty Deity  
Hath throbb'd through the glorious plan,  
And wrought, from chaotic elements,  
A home and a sphere for man.  
We see how truth hath onward marched  
Through the elemental wars,  
'Neath the dark sky of oppression arched,  
And through dungeons' heavy bars;  
How the prophets' hearts have been inspired  
To teach the higher law,  
And how their raptured souls were fired  
With the glory they foresaw.  
We see the witnesses of God  
All linked in a golden chain,  
We know the victor's path they trod  
Was paved through immortal gain.  
We know that the unseen arm of might  
Still bringeth the victory,

And bears the promise, "There shall be light,"  
Till the earth is glad and free.

MARGARET:

'Tis cheering to watch the waves of truth  
As they onward, onward roll,  
And feel that ever their strength will bring  
A victory unto the soul.  
We know that the ocean is broad and deep,  
And many are sailing thereon,  
Yet who of the many their course will keep,  
Till the journey of life is done?  
The changes and changes we undergo  
Have hidden, within their life,  
A glory and beauty not always known,  
A power that calmeth the strife.  
Through trial and blessing, through sorrow and  
pain,  
We learn of progression here,  
The greater the conquest, the nobler the gain,  
And brighter our efforts appear.  
Yet still doth the cry from the suffering arise;  
O, when will the struggle be o'er?  
For earth will be wrecked in the vapors of death,  
Till her people shall sin no more.  
Lo, voices come floating from regions away,  
Not always is sorrow with time,  
For forces are massing the earth to redeem  
By the light of the spiritual clime.

MARTHA:

This glorious light has dimly shone  
Through depths of human wrong,  
And souls have toiled through faith alone  
To bear the right along.  
Through hope and fear, like struggling breath,  
Good seeds have pressed their way,  
And life has triumphed over death.  
When forms have passed away,  
And souls progressed in every clime  
War for truth have waged,  
While prophecy of future time  
Gave light from age to age,  
Which showed that human hearts would rise  
Above base passion's sway,  
And lust of power fall sacrifice  
To the advancing day.  
A day when new and living thoughts  
From mind to mind would flow,  
While noble deeds, through them outwrought,  
Would aid life's toils below.  
And on the annals of the past  
We see this truth impressed,  
That nothing can defeat the law  
By which the race is blest.

MELISSA:

While to the natural world of mind  
Progression's truths unfold,  
The ideal with the real combined  
Her regal forces hold.  
How is it with the human heart,  
Makes she an impress there?  
Does she those hopes and joys impart  
Which come through faith and prayer?  
For fiery streams of lust have swept  
The earth with dead'ning blast,  
While germs of good are latent kept  
By dregs of sin o'er-cast,  
And life a mockery is made  
To shade discord and woe,  
To hide the heavy curse that's laid  
Upon the earth below.  
And must this be? Is there no gift  
To reach the soul of man?  
Will nothing from him ever lift  
This dark corroding ban?  
Yea, free the world of lust and hate,  
Those ruling demon twins,  
And, in each home and heart, create  
The love that virtue wins.  
We need reform in social life  
To stay the plague of sin,  
A deep, a thorough, holy strife  
From living faith within;  
Till, in the place of crime and vice,  
The love of God shall reign;  
Then earth will bloom a paradise,  
Redeemed from blight and pain.

CECELIA:

Melissa, you would have Reform,  
Not tumults by that name,  
Not errors broken by the storm,  
Reversed, but still the same.

MARGARET:

O, who can solve the problem  
Of life so grand and strange,  
Or who can see the power  
That guides the law of change?  
Our life flows out and then returns  
Unto the fountain's source,  
And still the question is, O, where  
Lies hid its motor force?

ANN:

That is the question of the Past,  
His shriveled lips repeat it o'er,  
'Tis heard upon the flying blast,  
And in the waves that beat the shore;  
The Present asks it in her pride,  
And cannot brook the least delay,  
Yet its solution doth abide  
Within the Future's perfect day;  
For as we gain the power of good,  
The power of God our minds can trace;  
And mystery no more shall brood,  
When sin is conquered by the race.

CECELIA:

Now, Elvah, does that meet your mind?  
In metaphysics does there lie  
A better system than you find  
In that concise reply?

## ELVAH:

Nay, there does not. But when  
We think the spirit-land a mystery,  
And ponder o'er the problem unexplained,  
So, might we view the nightly starlark,  
Or deem the humblest soil on which we tread,  
For all is strange!

We oft repeat the hope,  
We all shall comprehend these hidden things,  
When, like the rising perfume of the flowers,  
Our souls ascend to blend with spirits there,  
In that grand world, the theme for which we live;  
And, grander thought, the goal of progress here.  
To think is but the imagery of life;  
To know, the living motor of the heart;  
But gather e'en the knowledge of the great,  
And we are humbler than the smallest thing.

## CATHARINE:

God is Spirit;  
E'en the granite rocks declare that He is life.  
On each feature of His glorious Universe  
Indelibly is stamped the great eternal law,  
Which works redemptive change to every atom.

'Tis action,  
The unseen force that harmoniously controls  
The grand revelations of existence,  
That, with nature's funeral anthems of decay,  
Blends glad songs of new-born forms of life;  
And, in one vast extended chain,  
Links evolving strata of this mundane sphere  
With sublimated particles;  
And these, with finer, more interior realities,  
Converge toward the soul of all created power,  
The center of intelligence.

## MARTHA:

God's Universe teems with harmonious action,  
In grandeur and beauty effectively awayed,  
Through order and law without mar or infraction,  
Have forces creative their wonders displayed.  
My being is thrilled with a cadence of motion  
As life in its majesty marches along,  
The music of heaven, of earth, and of ocean.  
Inspires my heart with a fullness of song.

## CECELIA:

Then sing to us, sing to us that inspiration,  
Give us the melody, full, rich and clear!  
Bound are our hearts to the work of salvation,  
To us its music is precious and dear.

ANDANTE.

All hail! to the spir - it of beauty a - dorning The ev - er green mountains, the low-land and glade,

All hail! to the light that breaks forth with the morning, The glo - ri - ous sunshine and deep silent shade.

Rich anthems of praise, from the glad earth and heaven, Are voiced through God's boundless cre - a - tions of love:

Re - sponsive our song full of joy shall be given, Our earth home fore - shadows fair E - den a - bove.

## CHARLOTTE:

O, what were life, if Progression's hand  
Was riveted 'neath the bigot's command,  
Or made by the scorn of the stolid to stand  
Bereft of its noble possession?  
The creeds and the dogmas that death contain  
Would still in their canting bondage remain,  
While the altars of old, where the faithful were  
slain.

Would sink 'neath their weight of oppression.  
The pathway of virtue by martyrs once trod —  
The hearts in the conquest of self unto God —  
The truths that for victory our feet have well shod,  
Would still be unknown and unsought.  
The visions of hope from futurity's clime —  
The song and the anthem pure and sublime —  
The flowings of mind in a musical chime  
Could not with our labors be fraught.  
The wisdom of life with its interests and arts  
Would share with religion the same bitter part,  
While the toll of the student could never impart  
The weight of his realized aims.  
The glory of man, through the culture of thought,  
Would back to the past and its errors be brought,  
While the growth of to-day, with sorrow out-  
wrought.

Would yield to the priesthood its claims.  
Let the sons of the finances open their eyes,  
And the daughters of pride from their vanity  
rise,  
E'er the nation to error and ignorance hies,  
And earth of her freedom's bereft.  
For over the nation is brooding a power —  
Of priestly convention — a black plotting power  
That would rob from Columbia her God-given  
dower.  
Thus from Him the nation be cleft.

## ANN:

Oppression's rule in church and state  
Must bow to nobler claims,  
Stern Bigotry and cruel Hate  
Be as forgotten names.  
In civil and in social life  
Shall justice yet be done,  
For man will aid the lawful strife  
That woman has begun.  
Her power for good shall find a place  
Where legislatures meet,  
And strength, with purity and grace,  
With wisdom be replete.  
Then monstrous frauds and crushing wrong  
From courts of law shall flee,  
And earth and heaven will sing the song  
Of priceless liberty.  
But it is ours here to begin  
This mighty toil at home,  
That to the standard against sin  
True noble hearts may come.  
For us are good foundations laid,  
For us the streams are cleared,  
By efforts which our Parents made  
The work of God is reared.

## ELVAH:

Those dear old saints could tell us, who've reached  
the shining shore,  
How, early consecrated, they plied the pilot's oar.  
Their hairs were white with honor, their aged  
forms were blest  
By rising generations e'er they had turned to rest.  
I heard our blessed father, good Elder Richard, tell  
Of days when cross and hardship most thickly  
round him fell.  
I think 'twould swell a volume could some histo-  
rian pen

The pages of his earth-life with pictures now and  
then.  
And some, here present with us, have oft con-  
versed with those  
Who suffered with our Mother, who has long en-  
joyed repose.  
They hold full many incidents of penury and pain,  
Related by these first-born, whose impress will re-  
main  
Long after we have passed away and their acquaint-  
ance made,  
Long after death has borne us where the wicked  
ne'er invade.  
And now it but remains for us to toll with just such  
zeal,  
To add unto their honest wealth and live for  
others' weal.  
We can but bless their labors here, for we can  
never know  
The many inconveniences they had to undergo.

## MARGARET:

Our home is graced with beauty, rare,  
With trees, and plants, and flowers,  
And all that tends to ornament  
In nature's lovely bowers.  
Undreamed of new inventions  
Unto our hands have come,  
To till and cultivate the fields  
That lie around our home.  
It is the promised dwelling-place —  
The heaven begun below —  
Sustained by daily action,  
Whence wealth of blessings flow.  
It is not sordid greed or gain  
That makes our home so dear,  
But the consecrated labor  
Of kindred true and near.

ANIMA

We hear the an-gel music with - in these peace-ful bowers, When all is hushed in calm repose and thoughts of heaven are ours.

Then soft-ly, sweet-ly steal-ing, the ech-o floats a - round, Near, and still near-er peal-ing, we catch the joy-ous sound.

The burden of their song is love, progression and increase. Oh, may this song of ech-oes for - ever whisper peace, peace.



## MELISSA:

When we can see the beautiful  
Combined with useful art,  
We see an impress of the truth  
That moulds the human heart.  
And this, within our own loved home,  
Securely we can hold,  
If science, reason, culture, grace  
In wisdom here unfold.  
But permeating all must shine  
The faith, the holy light,  
That teaches us to live to God,  
And read his works aright.

## CATHARINE:

From countless stars with golden eye,  
From fleecy clouds that float on high,  
From the lightning's flash that rends the sky,  
And the thunders heavy pealing:  
From the wintry storm and the summer's shower,  
From mountains grand that upward tower,  
From boisterous winds that sweep with power,  
And breezes softly stealing:  
From ancient rocks and mineral ore,  
From the mighty deep with its ceaseless roar,  
And pearly shells that strew its shore,  
We learn the law of progression.  
'Tis written on every created thing,  
In the beautiful life of the welcome spring,  
And the rich increase which the harvests bring  
As the seasons glide in succession.

## INFLUENCE.

"When God sends forth a thunder, let the world  
beware."—Emerson.

ADVANCED MINDS—pioneers in the work of  
progression,—have been sent forth in all the  
ages past, whose thoughts were lifted above  
the narrow limits of self-pleasing; whose  
perceptions were quickened, and intensified  
by inspiration; and they have electrified and  
aroused the dormant energies of the slum-  
berer, given vivacity to the timid, and new  
strength and courage to the progressive and  
aspiring.

All persons exert an influence of some kind  
in society, varying in character and degree.  
What that is or shall be, depends upon the  
moral status and spiritual development of in-  
dividuals.

The legitimate use of the elements of na-  
ture, either of mind or matter, tends to harmo-  
nious action, and results in good; but if per-  
verted, great blessings become great evils, in  
proportion to their misuse. For example,  
*steam power*, great as is its utility in civilized  
life when properly directed, if uncontrolled  
by intelligence and a knowledge of its nature,  
is a destructive power. So with human *intel-  
ligence*, if not governed by moral principles,  
it is a fearful power in society.

We are all affected, more or less, by external  
surroundings, and equally so are we acted  
upon by the mind and spirit of those with  
whom we associate. One person, with dis-  
cordant feelings and an antagonistic spirit,  
might engender strife and contention without  
uttering a word, while a calm, well-balanced,  
harmonious mind, though silent, would cast a  
tranquil influence, and the still, soft whisper  
could be heard—"Peace, be still."

What sensitive mind has not imbibed the  
unspoken thoughts of others, and been im-  
pressed by those with whom their spirits were  
in unison, even when they were hundreds of  
miles distant? It is difficult to estimate how  
great in extent may be the effect of a word  
spoken or a thought unexpressed, for thought  
precedes action, and the whole character is  
formed of individual action. Therefore, we  
are not only responsible for words which we  
utter, and deeds that we perform, but also  
for the cherished secret thoughts—the in-  
most breathings of our souls—from which  
are exhalations either pure or impure.

It is said that the air is malarious where the  
upas grows. Webster says it is a *fabulous*  
report, that the atmosphere surrounding the

upas is deleterious. However that may be, we  
would prefer the aroma of the rose and lily,  
emblems of love and purity, whose secretions  
are not poisonous like the upas.

If we seek the companionship of the wise  
and pure, and strive to the best of our ability  
to help create healthful conditions, by watch-  
ing and prayer, and repel every evil influence,  
and place ourselves as humble recipients of  
all that is good and true—live to our highest  
conviction of right, without fear or favor—  
then we shall be as trees of righteousness in  
the garden of the Lord. The following is a  
good illustration, given by one of our spirit  
guides:

"As blades of grass before a strong wind all  
bend in one direction, the weak in spirit bow  
before the force of public opinion, while they  
who are properly developed, and by use have  
strengthened the innate powers of their souls,  
are the marble pillars which stand erect, firm  
and unmoved when the wind and storm beat  
upon them; having a solid basis to rest upon,  
they tower toward heaven. Whether large  
or small, plain or ornamented, they are the  
same in quality—possess the same proper-  
ties—and in the sunlight of truth show forth  
the same glittering beauty.

"In every department of life the strong  
should bear the infirmities of the weak, and  
not 'break the bruised reed.' Those who  
possess a high degree of vitality, and are ca-  
pable of imparting strength to those who are  
weaker than themselves, they should give  
freely, and look to the angel world to have  
their strength renewed, till all their aspira-  
tions tending Godward may culminate in a  
perfect life."

I would not ask that the diversity of human  
character be abolished, but that all that is  
worthy should be improved, adjusted, reduced  
to order, and be brought into proper action and  
harmonious relation. Our earthly home  
should be like a primary school, to prepare  
our minds for higher spheres—a heavenly  
home. Our prayer is, Let thy will, O God, be  
done in thy kingdom which has come! If we  
labor to this end He will bless our efforts, and  
answer our prayers.

Emeline Broadway, U. Village, O.

## CANDID INVESTIGATION.

WE can easily comprehend how the infidel  
mind outside of Church organizations and pro-  
fessed belief in Bible history, may cavil and  
cry "fraud and delusion," when modern spir-  
itual manifestations are presented to them for  
belief or even scientific investigation. But  
when we meet persons who say they believe  
the Bible records of great signs and wonders,  
wrought through Moses, as medium, and the  
so-called miracles of Jesus and the Apostles,  
unquestioned, because the Bible says thus and  
so; and when the same or similar phenome-  
na occur in our own time, to find them  
among the first to denounce and to demand a  
full explanation why there should be a  
suspension of natural law to bring about  
such results, we think that "consistency"  
when found, "is a jewel" of priceless worth.

We rejoice to know that some scientists  
have set themselves to work fearlessly to in-  
vestigate the subject of *materialization*; and  
regardless of sectarian prejudice or contumely  
that may be poured upon them, to give to the  
world a candid report of the conclusions  
reached by searching inquiry.

We are a mystery unto ourselves. The at-  
mosphere in which we live and move, while  
its weight and mechanical forces can be ac-  
curately estimated, is entirely imperceptible to  
our visual organs. We are forced to acknowl-  
edge the fact, that the mineral, vegetable and  
animal kingdoms increase and expand; be-  
cause we do not see them grow, does not war-  
rant the assertion that occult forces are not  
at work to accelerate growth, and perfect  
each according to its kind.

That the world of *matter* is only an outward  
expression of the world of *mind*, we have no  
just cause to doubt. We call it the invisible  
world, because it is imperceptible to the ex-  
ternal senses; but when perceived by the in-  
terior, *spiritual* senses, the spirit world is the

real world; the material part is the shell—  
the incrustation—while the spiritual part is  
the soul and substance of all things.

The long-cherished idea that the spirit  
world was located far beyond the starry re-  
gions, and that they who traveled thence could  
never more return to earth, is now superseded  
by demonstrated facts, coming to us by tens  
of thousands of living witnesses.

The spirit world is all around us. We are  
surrounded by an ocean of intelligences. This  
is evidenced in various ways—by rapping,  
moving ponderable matter, and by material-  
ized forms appearing to many persons at the  
same moment; speaking audibly, and at  
times speaking with prophetic power con-  
cerning the great work to be accomplished  
through spirit agency in the not distant fu-  
ture—convincing many skeptical and infidel  
minds of the immortality of human souls—  
causing mysterious orthodox ideas of heaven  
and hell, together with the physical resurrec-  
tion, to give place to reason and the sense of  
justice and mercy conjoined; for God, who is  
infinitely good and wise, will never arbitrarily  
punish any soul because he possesses the  
power to do it. But He has fixed laws for all,  
irrespective of nationality, caste or color, and  
they who violate those laws mar their own  
being and make an impress which themselves  
must remove by compliance with and yielding  
fidelity to those God-given laws.

Spirits from interior worlds are doing a  
great work! Have not those who have been  
baptized with power from the resurrection  
heavens a great duty resting upon them, to co-  
operate and work with those spirits, in  
helping to pull down the walls of Babylon,  
built up of churchal creeds and dogmas, and  
cemented together by priestcraft, until not  
one stone is left standing upon another—  
until people of all nations and languages are  
convinced that the power that is striving to  
bear rule is ordained of God? There are  
many Spirits of various grades at the present  
time, good, bad and undeveloped, who run  
with tidings without authority, and who, by  
so doing, create confusion, and are in reality *ly-  
ing* prophets. But they who try the spirits and  
place themselves under the care and tuition of  
good angel guides, are nursed with their love  
and feel their sweet influences distilling upon  
them as the soft dews of the morning. Such  
are inspired to believe it is quite as possible to  
create heavenly spheres and circles here and to  
draw the bright and beautiful to us, while in  
mortal form, as for spirits in other spheres—  
the same in kind if not in degree.

Anna White, Mt. Lebanon, N. Y.

## POTENCY OF LOVE.

PERHAPS there is no word in the English  
language more frequently used, or more  
loosely applied to persons and things, than  
*Love*. Abstractly, and scripturally speaking,  
"God is Love"; and whatever emanates from,  
and leads to God, is Love.

As there is a natural, and a spiritual world,  
so there are natural affections and loves  
pertaining to the material and natural, and  
also superior loves and affections, which be-  
long to and are placed upon, the spiritual and  
heavenly. Leaving the perverted, impulsive  
and passionate, that often pass under the false  
guise of love, we allow there are two distinct  
definitions of the word Love—Natural and  
Spiritual. The natural, which is first, if not  
distorted by wrong uses, is good in its place—  
a product of the great First Cause. The  
*Spiritual*, refined from earth's alloy—the  
highest and purest—is the only love that is  
imperishable; it is an eternal principle that  
can never fail.

A human soul, devoid of love, is the most  
miserable, and the most unenviable of all  
known objects. We were created to love, and  
the heart is cold and sterile without it; we  
cannot be happy without the disposition and  
opportunity to impart and receive love—it is  
a priceless boon.

It has been said, that "Religion is the ce-  
ment of society;" and we say "There can be  
no true religion without love." A community  
cannot long exist, unless based upon the prin-  
ciple of love to God, and to humanity. All

the emanations of God's Spirit are unalloyed Love.

No mortal being hath ever yet fathomed the depth of unselfish love, or tested its power; but, so far as our capacity extends, we have been made happy by contributing, and being the recipients of love. If a companion on the journey of life becomes careworn and weary, and falls by the wayside, or strays from the path of duty, what is so potent to win him or her back to rectitude, and inspire with courage, confidence and hope, as a ministration of true Christian love? Should the chastening rod fall upon the wayward, and their sinful actions meet with reproof, charity and mercy will mark the whole.

Would it not be well for all who profess the Christian name, to consider how much we are actuated and controlled by the spirit of love in our intercourse with others? Are we willing to lift up the lowly, and hold in our embrace the weak and erring, and help them to become strong in the true and good? Are we untiring in our efforts, to reach and warm the hearts of inexperienced youth by the power of love, and thus give them an assurance of enduring friendship?

It is Christ-like to bind up the broken-hearted—comfort the mourner—to give bread to the hungry, and drink to the thirsty. That is practical love. And Jesus said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Mary Ann Cummings, Enfield, N. H.

#### EXPERIENCE.

EVERY person has an experience in life, which, to the individual, is somewhat eventful and important; but might not be interesting, or of much moment, to others. I would not wish to obtrude my individual experience upon the public; but have often felt, that could my friends in the outside Order, who knew some of my struggles in life to satisfy the demands of my conscience, and obtain peace of mind, also know that I have found a haven of rest, where the turbid waters caused by a sinful life, have in a large measure ceased to roll, it would give me great satisfaction.

One of the Apostles of Jesus stated that "the fashion of this world passeth away." The fashions of the world at the present time may be classed under different heads; but they spring from one root. Pride of wealth, and caste, which finds expression in fashionable dress, is one form. *Marriage* is the ruling fashion among all classes, high and low—a fashion that does not readily pass away, except by estrangement, or divorce, which oftentimes occurs for the sake of taking on conditions still more obnoxious. Now, in the nineteenth century, church-going and religious profession have become popular and fashionable; but, practically, a nominal professor of religion has no more influence, as salt in the earth, to preserve souls and save from the lusts of the flesh and mind, than a Jew or Mahometan.

I followed those fashions, and sought pleasure therein; but found disappointment and remorse. In early life, I, like many others, had an affectionate mother, who felt great anxiety for my spiritual welfare; and her intercessions in my behalf were strong and fervent. At times, I caught glimpses of the higher Christian life and character, and felt that Wisdom's ways must be peaceful and pleasant. Again, I felt that a worldly life would be more congenial to my feelings. I turned to fashion, and sought happiness in the marriage relation; but found I had sold myself into bondage, and my conscience accused me before God, day and night.

I united with the Congregational Church—was very strict to attend meetings—and reached forth in vain to the professed ministers of the Gospel, for the bread of life; I felt that my soul was famishing for the want of it. I heard of *Miller*, who preached the Second Advent doctrine. I eagerly caught the idea and believed it possible. New hope sprang up in my heart. I felt that the Spirit was calling me to a more spiritual life, and, by the Second Advent of the Messiah, I hoped to attain it; and I strove sincerely to prepare myself for the event. It is needless to say

that I, with many others who sought relief, was disappointed in my expectations. Some went to their farms, others to their merchandise—divided in opinion—troubled in mind.

I was deeply impressed that it was my duty to come out from the world, and be separated from its sinful practices. Many beside myself, truth-lovers and truth-seekers, at that time, became weary of wrestling against spiritual principalities in the churches, and the power of evil in their own hearts, which continuously strove for the mastery, and to bring them into servitude to sinful passions. As there was no living testimony in the popular churches against the doleful works of darkness, I resolved, with about sixty other persons, who were like-minded, to leave the church, believing we could find more protecting power, and enjoy greater liberty of conscience, to be disconnected from it.

My spiritual vision was opened, and I saw that, like Jesus and his Apostles, I must "for-sake all for the kingdom of heaven's sake—take up the cross and despise the shame." I felt remorse of conscience, and my spirit was wounded; but the giving up of all for the Gospel—forsaking natural ties and relations, for the spiritual, seemed a hard requirement, and I knew not how to find strength to do it. I looked upon my husband and children, whom I loved tenderly, and felt a struggle.

About that time I heard of the Shakers; I visited them, and found them a self-denying, spiritual minded people—able to minister strength and comfort to my weary spirit; and I resolved to become like them. I had a large circle of friends, who were unwilling to part with me; trial and persecution awaited me. I realized my duty to my family, and desired to fulfill it. All I asked was permission to live according to the dictates of my conscience, for I had resolved to live a pure, virgin life. My husband made fair promises, but did not keep them. Finding that I could not enjoy freedom in that capacity, I resolved to break every earthly band that bound me, and no longer be a slave, morally speaking. I begged for my children to take with me to my new home and friends, unto whom I had resolved to flee for protection from the usages of society at large, which deprive a woman, in the marriage relation of the right to her own person.

I have never ceased to be grateful for my liberation from the bondage of that relation, and that I have found a home, where the bread of life may be obtained, and spiritual waters flow freely to all who seek. And I heartily join in the invitation of the Spirit, through the Prophet Isa, "Ho, every one that thirsteth; come, buy wine and milk, without money or price."

Eliza Dains, Hancock, Mass.

#### DUALITY.

HIGHLY ESTEEMED EDITRESS: I feel impressed to write my faith in the duality of Deity. As the positive and negative principles run through all the works of the universe, representing male and female elements, I am forced to the conclusion that God, the first Great Cause of mind and matter, must be dual—Father and Mother—the creative and bearing principles, the soul of all things, from whom proceeds life in all worlds. That we are created in their image and likeness, I have no doubt; and that all good things, temporal as well as spiritual, were produced, directly or indirectly, by them, as blessings and gifts to be used for the well-being and happiness of mankind, I firmly believe.

The orderly arrangement in the mineral, vegetable and animal kingdoms, never were conceived and brought forth, except by the harmonious action of the Allwise Father and loving Mother, whose dwelling is in the high heavens, but whose watchful care and kindness extend to all the works of their hands. To them all honor is due whence genius, talent, art and science are derived.

Through the mediatorial agency of Jesus the anointed and first born Son in the Christian era, and Ann Lee, who was also anointed to be the first born of many daughters, we have received a revelation of the duality of Deity—our Eternal Parents. By being baptized with

the Holy Spirit, as *they* were, and walking in their footsteps, we also may become rightful heirs in the kingdom of peace and (in our degree) saviours to other souls.

Only by obedience to truth can we possess this heritage with the chosen heirs of light in the completed order of male and female, whether we are led through the deep waters of affliction, or through fires of persecution, if our faith is in God, and our confidence in our spiritual guides, we shall be enabled to overcome seemingly insurmountable obstacles which may appear in the way; and should we be left to cry in bitterness of spirit as was Jesus, "My God, why hast thou forsaken me?" we shall be sustained as he was, and finally find peace and rest to our souls. There is no rest like that which comes from God—our Eternal Parents.

Saloma Davis, South Union, Ky.

#### FULL SALVATION.

THAT the soul is immortal need not be questioned. *Soul* has been defined, the *spiritual, rational and immortal* part of man and woman; *Life*, the vital principle. Then, according to reason, the rational part of our being cannot rest in a dormant state; it must be aspiring to elevation, or be degenerating.

We possess dual powers, and capabilities—natural and spiritual. The tendency of the natural, unaided by the spiritual, is downward, toward the animal and sensual; and would lead back to Egyptian bondage, heathen mythology, and even lower than the brute creation. But God, in love and mercy, hath given us light, to discern the "way of holiness, cast up for the ransomed of the Lord to walk in;" and hath raised up Christ Jesus, to be our great Leader, in the male Order, and Mother Ann, our example and Leader in the female Order. Now, indeed, hath light come into the world; and they, who no longer "walk after the flesh," to fulfill its desires, and reap its corruptions, are not bound in darkness; but they live in the spirit, and dwell in the light of life.

Those who have commenced to travel the highway of holiness, find, as they progress, that light shines clearer; and the power to lift fallen and erring humanity above the low plane of nature, increases. Thus we are able to put on Christ, by being baptized with the same spirit, and are no longer subject to the will of the carnal mind; we may be clothed with pure robes of righteousness, as were our Gospel parents, and like them, rise from day to day in newness of life, and feel that our souls are elevated above the sensuous, by being cleansed from all impurity.

How can the heart be refined, except by culture—by destroying noxious, poisonous weeds, and nourishing the good and choice plants in the garden of the soul? Impure thoughts are like "little foxes that spoil the tender vines." We should learn to take those little foxes—impure thoughts—before they take form in actual deeds. If we judge our own hearts, truly, we shall not be judged—condemned.

By obedience to true principles, we shall be made free from earthly bonds and fetters, and be fitted to enter mansions of purity, prepared for the Saints of God, when called to lay aside the mortal part. Then will the immortal spirit rise triumphant over death and the grave, and progress onward and upward, in our eternal home.

Watercliff, N. Y.

"WERE half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals and forts."

SUSAN CHAPLAIN, died July 24, 1875, aged 83, White Water, O.

CYNTHIA TIBBERHAM, August 9, 1875, aged 77, White Water, O.

JAMES MCNANAR, August 16, 1875, aged 79, Union Village, Ohio.

SARAH SMITH, August 25, 1875, aged 56, West Pittsfield, Mass.

SALLIE COLLINS, August 31, 1875, aged 71, West Pittsfield, Mass.